A Pleasaunt

Dialogue or disputation betweene the Cap, and the Head.

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A Dialogue betwene the Cap and the Head.

The Cap.

HOw vndiscretely doth Fortune deale with many in this world: cursed be the time that euer I was appoynted to couer thee.

The Head.

What the Diuel ayleth thou: thou doest nothing nowe a dayes but murmure and grudge.

The Cap.

I would the Wolle that I was made of and the Sheepe that bare it had beene deuoured wyth Dogges, or that it had beene burned in the filthy fyngers of the ilfauoured olde queane that spunne it.

The Head.

Why what meanest thou by thys Curssing: I neuer did thee any harme.

The Cap.

No dyddest: thy euyll entreating of me is the whole cause of my grieke, thou arte

the worker of my wrong, and the onely occasion of my complaynt.

The Head.

I knowe no cause why thou shouldest be grieued wyth me, for I payde swætely for thæ, and thou knowest that euerye man weareth not so fyne a Cap as I doe weare, and at night when I go to bedde, I brushe thæ, I laye thæ on a fayre Carpet, and couer thæ with a cleane Handkercher, where thou restest quietly all the night, and a good part of the day: in the Morning when I go abrode, I sprinckle thæ wyth Rosewater, and strawe thæ with Damaske pouder, and then set thæ on the hyghest and most honorable place that I haue. What wouldest thou haue more?

The Cap.

I had rather thou shouldest place me in the lowest and fylthiest place: for I had rather that thou madest me a Patche in thy Bræches, so that I might liue in peace and quietnesse wythoute reproche, and bestowe thy Rosewater and Damaske pouder vpon thy Nice picke me daynties, for I passe not for it.

The

the Cap and the Head.

The Head.

I thinke if thou were in thy right wittes, thou wouldeste not forsake to be placed on the Head, which is the seat of reason, sense, and vnderstanding, and the highest, moste apparant, and beautifullest parte of mans body, and chose rather to couer so filthy and stincking a parte.

The Cap.

If thys saying were true, it wouldc not much greue me: but when I consider that such Heades are thick sowne but come thin vp, so that I neuer can haue any rest: but one while thou wearest me aloft, another whyle ouer thine eyes, one while on thys fashion, and an other while on that fashion wythout any discretion: moued, put of, put on agayne, I assure thee I esteme the patch in the Breches to be happier than I.

The Head.

I vnderstande not thy meaning: eyther thou art in a rage, or frantike.

The Cap.

Naye, thou rather seemest frantike, that behauest thy selfe so frantikelyke, which is to my great dishonour and shame.

A Dialogue betvvene

The Head.

Either thou takeſt me amiſſe, or I knowe not my ſelfe, or elſe it may be that I vnderſtand thee not well, I pray thee ſpeake playner.

The Cap.

Naye ſo ſhall I doe worſe: for if I ſpeake playnly and tel truth, thou which wouldeſt not gladly heare the truth, mighteſt be angry, & in a fume throwe me into ſome ſtinking puddle, or on ſome fylthy dunghyll.

The Head.

I promyſe thee I wyll not be angrye, ſay thy minde and I wyll heare thee.

The Cap.

Who is able to beare ſuch iniurye at thy hande? thou art neuer contented to weare me after one faſhion: but one while thou weareſt me like a Garlande, by and by lyke a Steeple, another whyle lyke a Barbers Baſon, anone after lyke a Boll whelmed vpſyde downe, ſometyme lyke a Royſter, ſometime lyke a Souldiour, and ſometime like an Antique, ſomtyme plited, and anone after vnplited: and not being contented wyth that, thou byndeſt mee wyth garyſhe

bandes;

bandes: one while of one colour, and another while of an other, and sometyme wyth many coloures at once, as if I were mad: howe is it possible to suffer so many chaunges?

The Head.

What? I had thoughte thou wouldest haue made some greate reason, but I perceaue I shall confute thys strayghte. How sayest thou, ought I not to doe what I can to gette reputation and be esteemed among men?

The Cap.

Yes, but what is that to the purpose?

The Head.

Marry I wyll tell thee. A man oughte to enforce himselfe eyther to be handsome, or terrible: handesome to please his friendes, and terrible to feare his ennimies: and the diuers wearing of thee, is to one of these effectes.

The Cap.

I prayse thee shewe me: wyll the diuers wearing of me make a lubberlyke Loute comely or handsome, or a faynt hearted coward stout and hardy?

The Head.

I thinke it will: for it is commonly sene, that whē thy square forme is placed on the head of some great student in Diuinitie or the Law, or some other science, with all the Ceremonies that belonges thereto, he is compted the wyser and better learned: and by the same reason the diuers wearing of thee may make a man to seeme comely and handsome, or fearfull and terrible.

The Cap.

To auoyde errour, before we wade any farther, let vs come to the signification of the wordes. What is comelinesse?

The Head.

Marry, comelinesse is to haue a fayre cap ful of Aglets, and to weare it after the new fashion, hys Hoase to sticke cleane on hys Legges, and a cleane and handsome Shoe.

The Cap.

Nowe in good soth well defined, nowe thou shewest thy wytte. I neuer heard so doltysh a reason.

The Head.

I ensure thee I take it to be so, and I promyse thee, the neatest and fynest fellowes

now

nowe a dayes are of my minde, but if thou knowest any better definition, tell me.

The Cap.

Well, to make short wythout farther reprouing thy doltyshnesse, I wyll shew thee in fewe words. Comelinesse is a handsome agrement in the proportion of all the members, which pleaseth and contenteth the eye of him which beholdeth it. Comlynesse.

The Head.

Ah, nowe I vnderstande it. I meant to say so.

The Cap.

Then I pray thee what is terriblenesse?

The Head.

I trowe I shall satisfy thee better in this. Terriblenesse is to haue a sword by a mannes syde, a Base voice, his Cap a snuffe, his Cloake about his eares, and to loke byg.

The Cap.

Nowe a white Skalle light on thy balde blockhead.

The Head.

Why what aylest thou? I am sure al our loylye Roysters call that Terriblenesse. What takest thou it to be?

The Cap.

Naye I wyll tell thee shortely what it is. Thou shalt vnderstand that terriblenesse, is an opinion conceiued in the imagination of man, of the worthy Manhode, stout courage and tryall of him that is so estæmed.

Terriblenesse.

The Head.

Well, go to, put case it be so, what meanest thou thereby?

The Cap.

I meane that it is playne madnesse to thincke that I can make him comely which hath an vncomely or vnhandsome body and an vnfauoured face, or make him seeme terrible which is knowen to be a fayntheartes Coward. And yet grosser madnesse is it to thincke that I am able to make a good Diuine or good lawyer, yea though I were accompanied wyth a fyne Sarcenet Typpet. For if thou knewest what ignorannce I couer sometyme, thou wouldest say wyth me that it were better be a breech than a Bonnet: for al be not wel lerned that haue bene at Oxford, but they that haue well studied there. And as I cannot make the ignorannt well learned, no more can I make the vncomely handsome, or the Coward hardy.

The

the Cap and the Head.

The Head.

I thincke thou sayest truth, but yet thou canst not deny, but according to the attire of the Head the Body is estemed, as we see in pictures, that those that be made with Diademe be estemed as saincts, and those wyth Crownes as Kings, and those with Miters be estemed as Byshops

The Cap.

I perceaue now thy wyttes be bracched, and the farder thou wadest, the lesse reason thou shewest. For how many are paynted wyth Diademe for Saincts, that in time of their lyfe haue bene false Traytoures both to their King and Countrey: howe many crowned wyth Golde, that haue better deserued to be Crowned wyth perpetuall shame: how many paynted wyth precious Myters, that if their liues were wel examined, mighte more worthily weare an infamous Pyllory paper: so that their head attyre honoureth not them, but they rather dishonour their attyre: wherby thou maist perceaue, that it is not possyble for me to hyde the faultes of the vnderstanding, as I hyde the scurfe of thy scalde Pate.

The

A Dialogue betvvene

The Head.

Thou mayest well ouercome me by reason, but yet I doe as the greateste number and common sorte do.

The Cap.

Therin thou confirmest my saying more, that thou hast neyther reason nor vnderstãding: for the common sorte commonlye wythstand the truth. But those be the least iniuries that thou doest me, for thou giuest me greater causes than these to complaine.

The Head.

Then to be short, shew me thy griefe. I wæne thou hast tolde all already. I can not deuise, wherein I offend thee more.

The Cap.

That is not so, but it sæmeth that thou goest about to shame mee vtterly: for thou art not cõtented with making me to weare Read, Yellowe, Græne and Blewe laces, but besydes that thou encombrest me wyth Pynnes Feathers, thou bestickest me with Brouches, Valentines, Rings, Kayes, Purses, Gloues, yea fyngers of Gloues, thou wrappest me in Chaynes, thou settest me with Buttons and Aglets, thou lardest

me

me with Ribans and Bandes, thou cuttest me, bozest me, and slashest me, both aboue and beneath without any compassion oz pitie, and so by this disfygure me, empayzing my dignity, and yet the mozo to thy shame.

The Head.

Why? I do that foz a certayne gallantnesse oz brauery, which hath a verye good grace, and me seemeth that he that weareth thee so, hath a lusty louers hearte, and is Courtlike.

The Cap.

What callest thou that gallantnesse?

The Head.

I cannot pzoperly define it, but I think it be to haue aparel of the new fashion, which maketh a man to be loked on, and to seeme to be pzoper and handsome.

The Cap.

Haue I not alwayes tolde thee that thou art ful of ydle toyes, the mozo thou talkest, the mozo sole thou appearest, thou delytest in gallantnesse and knowest not what it is. The greatest repzoch that may be sayd to a resonable man is, that he woteth not what he doth; therefoze I wyll describe it to thee.

Gal-

Gallantneſſe. Gallantneſſe is nothing elſe but an occupying of ſuperfluous things of no valewe, which proceedeth of the vanity of the minde and fyckleneſſe of the brayne.

The Head.

Peraduenture our luſty Gallantes will be offended with this diffinition, and therefore if thou haue no better proofe, thou doeſt them great iniurie.

The Cap.

I will proue it to thee thus: Firſte Gallantneſſe is deriued of this worde Galle, which is a ſuperfluity that groweth on the Oke tree, vnprofitable, without ſede, light, and ſo round that it can ſcarce lye ſtil on the playne grounde. Whereof ſome nations haue a prouerbe: Thou arte as fickle as a Gall. And thou ſhalt vnderſtande, that of Gall, commeth this worde Galling, which ſignifieth a fretting and wearing awaye of himſelfe, or a hurting or offending of other. And ſo conſequentely they are called Gallants, becauſe eyther they conſume & ſpend away that which their frendes hath lefte them, in their vayne folly and Gariſhneſſe, and ſo gall themſelues: or (if they haue not of their owne to gall) eyther gall the Marchaunt

chaunt in his Booke, or else by shamefull shifting gall so many to mayntayne their Gallantnesse, till they bring themselues at the length to the gallowes, which we see cõmonly to be most furnished wich Gallants, God giue them better grace. And as for the feathers which thou prickest & stickest in me one while Ostrige, another while Cranes, Parrats, Bittors, Cockes, & Capons Feathers, signify nothing els but the lightnesse of thy brayne, for we haue a common prouerbe: Thou art as light as a Feather.

The Head.

Surely I neuer vnderstode thys word so wel, I am glad that I know it. But though I shuld graunt thee that Feathers be vain and contrary to vertue, wisedome and grauity, yet thou haste no cause to be offended wyth the braue Brouches and Buttons that I make thee weare.

The Cap.

Shal I tel thee the truth in fewe words? Euen as the Paynter hath fyrst conceaued in his minde the forme of his Picture before he begin it, and then in outward work sheweth ẏ inward impression of his minde, so by the outward deuises of the Brouches Brouches.

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is shewed forth eyther the graue and modest, or the wauering and vnconstant mind of the wearer. So that thy toyish deuises in thy Brouches, and thy vnconstant wearing of Feathers, do shew the wauering of thy Folish brayne.

The Head.

Thou arte to blame to fynde faulte with this: for we see, that warriours both weare feathers and deuises, and are commended for it.

The Cap.

Yea, in so doing they are worthy of great commendatiō, and it were shame for them if they shoulde not doe it: for the cause and reason is both good and honorable that hath brought vp this custome, but no whitte of this maketh for thee.

The Head.

No? for what reason is it then done? I thinke for nothing but for gallantnesse and brauery.

The Cap.

Thou arte styll harping on that Folishe brauery. The nature of a Fole is to thinke that in other, which he feeleth in hymselfe: and

and to measure the woꝛkes of other by hys owne folly, taking them to be like without difference. The reason why Marriours weare Feathers plumes, deuises and cognisances on their Helmets, harnesses, barbes and Hoꝛses, is one of these: eyther to auoyd confusion and kepe aray and oꝛder, oꝛ to be the better chosen and knowen in battayle: to the ende that eche man may be recompenced accoꝛding to his deserts, the valiant accoꝛding to his valiantise, and the cowarde to his cowardlinesse: and generally thei are woꝛne foꝛ distinction and difference of Nations and bands. But to weare them vpon no cause, and to encomber me wyth suche vayne trifles and toyes without any ground, seemeth to be very fonde: foꝛ they that weare Feathers to any other purpose than I haue befoꝛe rehearsed, be eyther Foules oꝛ Fooles. But shall I tell thee a thing in councell?

To what ende Fethers bee woꝛne.

The Head.

Say on, foꝛ I haue pꝛomised thee not to be angry: but if thou shouldest vse this talk to some of our yong Gentlemen, thou mightest chaunce to haue moꝛe fysts about thine eares than thine owne.

The Cap.

I pray thee kepe it secrete then. I promise thee I beleeue they thincke it is lawfull for them to vse all kinde of fond & vayne toyes, and vnlawfull for me to tel them of it. But to come agayne to our matter. All this greueth me not so much as other intollerable iniuries that thou doest me, which maketh me many times wish my self an ouen swee-per. For when thou art dzuncke, and that the superfluity of thy bibbed wine distilleth forth in sowre sweaty dzops, then throwest thou me away, thou treadest on me, and so leauest me in danger of Dogges and Cattes, which many times both pysse and shite on me, I would I were then whelmed on thy dzuncken dzousy Noll.

The Head.

I promise thee thou art much to blame to vse these wozds: yet can I not deny but that hytherto thou hast spoken reason: but if I make amendes hereafter, thou shalt haue no cause to complayne, for agaynst amendes can no man be: And therefore I minde to set thee on the hyghest place of me, and so to make thee an ornament and couer of the most noble parte of me. And so I think thee

sufficie-

sufficiently recompenced. What canst thou desire more?

The Cap.

I could be very wel contented therwith, if thou wouldest leaue me so in reste: but thou continually disquietest me, thou puttest me of, thou puttest me on agayne, thy hande is neuer of on me: And my greatest griefe is, that thou troublest me wythout difference of persons, and wythout iudgement or discretion. Therefore moste happy are the Pores Sesses, the Turckes Tolopans, and the Janissaries Sarcoles, which for honor of no person, no though the King himselfe were present, are euer remoued.

The Head.

Nowe I perceiue thou art a brabbler, for the vericste wrangler that is, woulde not thinke it yll to honour the higher powers.

The Cap.

Nayit is very cõmendable & necessary to honor thẽ, but my griefe is that ỹ remouest me frõ the place wher thou hast planted me for mine honour, to honour those which are neither honorable, reuerẽd, worshipful, nor honest. For if thou knewest what honoring were, thou wouldest not thus myslse me.

The Head.

Iwis I am not ignorannte but I knowe what honoring is.

The Cap.

Thou thinkest so, but I am afrayd it wyl proue contrary. I pray thee what is honouring?

The Head.

Marry I wyll tell thee in fewe wordes. Honoring is a handsome putting of a mannes Cap with a Legge or embracing after the beste fashion. And for proofe hereof, I haue marked some that be so desirous of it, that they loke on euerie side the streate to see if any man shewe them such reuerence: and rather than fayle, they wyll make as though they moued their Cap to prouoke men thereunto.

The Cap.

Nowe in good soth a learned definition, and as good a proofe, And such proude and vayne Fooles that so seeke for Cap and Cannell curtesie are worthie to weare a Hood and a Bable, and thou for so honoring them a Coate with foure Elbowes.

The Head.

Why what is honoring then?

The

the Cap and the Head.

The Cap.

Though I be sure thou wilt not beare it away, nor vnderstand me, yet I wil tel thee in fewe wordes: Honoring is a shewing of reuerence in signe of the excellent vertue of him that is honored. what honor or reuerence is.

The Head.

So I meant: and therefore I put thee of to honor men.

The Cap.

I tolde thee thou wouldeste not vnderstand me. God send thee more witte. But come let vs go abroade.

The Head.

Contented: let vs goe thorowe the high streate then.

The Cap.

I woulde to GOD I were once placed where I might be at reste, I pray thee tell me why pluckest thou me nowe a snuffe so ouer thine eyes?

The Head.

Seest thou not howe stoute I looke, and howe my bigge lokes make men to tremble?

A Dialogue betvvene.

The Cap.

O Lord what payn is it to serue a Fole: But why weareſt thou me now on the one syde:

The Head.

I perceaue thou haſt no wyt, mark what a good grace it hath wyth a wanton sharpes eye to loke on theſe fayre Gentlewomen.

The Cap.

Alas poore soule: but I pray thee let me alone so. Why howe now: What meaneſt thou to weare me now so farre backward:

The Head.

Thou arte very full of queſtions. I doe thus to shewe my selfe homely, and carleſſe of curioſity.

The Cap.

Wilt thou vse a little of my councell:

The Head.

What is that:

The Cap.

A Medicine for a mad mã. Sue to some good and cunning Phiſitian to be cleane shauen and thruſte into some hote Dogges belly.

The

The Head.

What meanest thou by that?

The Cap.

I wyll tell thee that another tyme. But tell me why diddest thou put me of to hym that passed by?

The Head.

Wouldest thou not haue me shew obeysance to him? loke what a fayre chayne he hath on.

The Cap.

Then madest thou curtesy to hys chayne and not to him.

The Head.

Nay I did it to him bycause of his chaine.

The Cap.

What is hee?

The Head.

I can not tell, but well I wote, he hath a fayre chayne.

The Cap.

But if he had had none, thou wouldest haue let him passe.

The Head.

Yea, but sawest thou not when hee perceaued that I made no accoumpte of hym, howe he opened his Cloake of purpose, that

I might see his chayne, and then thou knowest I can doe no lesse.

The Cap.

And so thou honouredst the chayne, and not him.

The Head.

Thou mayst be sure of that. But it is to be thought that he is some iolly fellow that weareth such a chayne.

The Cap.

But if he were a Foole, a Beast, a Ruffian, or a naughty packe that ware it, wouldest thou shewe reuerence to him?

The Head.

No.

The Cap.

I am glad I haue gotten one wise worde of thee yet. And I promise thee, hee that weareth such a Chayne without the condicions belonging therto, is worthy to weare a good great one of yron, and thou to be coupled with him: he for wearing that which is aboue his degree, and thou for mayntayning such a presumpteous foole in his pride. But why puttest thou me of nowe?

The

the Cap and the Head.

The Head.

Sæst thou not what a Maiestye he hath, he is a Doctor of the Lawe.

The Cap.

How knowest thou that?

The Head.

Marry I wyll shew thee. This other day I met him with three or foure Widdowes after him, one chiding, another weeping, a thirde desiring him for the passion of God to be good to hir and saue hir honestly.

The Cap.

Why, what meant they by that?

The Head.

I think thou wouldest laugh to heare it: the one layed harde to his charge for taking part wyth one that made clayme to hir of a former graunt. The seconde bewayled hir rashe and vnaduised assaring to a wylde yong man, and after by the aduise of hir frendes, fynding a better offer, was rather content to emparte some portion of the goodes which hir former husbande had so carefully gotten, to appease the yong man, than for to lose the hope of hir newe chosen husbande. The thirde being knauishly enticed

by a naughty packe and made to beleue the Mone was made of græne Cheese, was brought to such shameful abuse of hir body, that being espied by hir neyghbours, shee was eyther constrayned to sue to haue hym marry hir, or else to liue in continuall infamye. Then this Doctor behaued himselfe so modestly and wyth so good a grace, that I can not thinke but that he is worthy of a reuerence, and besydes that I heare say he is a very good fellowe.

The Cap.

A man of a very good conscience had bene the better prayse: and so he may be for mee. Notwythstanding, I haue seene that God hath rayled vppe wycked Lawyers to bee a scourge for suche vnaduised and careleste people: (if they haue met wyth better it is more of his goodnesse than of theire deseruing.) But this I perceaue, that it is good for men to bestow their goods warely when they departe this Worlde: for I see well ynough, that forgetfull wyues are easy to be entyced, both to bestow their owne partes, yea and also depriue their children of theirs at the fond persuasions of a naughty packe, who wyll be sure to resort to none but such

as

as haue somwhat. But who is he that thou makest so lowe curtesy to?

The Head.

He is a cõmon lawyer and a subtile childe I warrant thee.

The Cap.

Why, what can he do?

The Head.

He is the trimmest fellowe that thou hast heard of, to shadowe a false quarel, to trouble a hundreth men, to delay a matter as long as a man wyll, to cloake the truth, and to bribe on euery syde, and as fayre a tonged man as any is in England, til hee haue catched them on the hippe, and then he girdeth them: which maketh that neuer a neighboure twenty myle about hym can abyde him or heare of his name.

The Cap.

The more beaste thou to reuerence such a one as is meeter to be wondred at on the pyllory, or banished the countrey: for he not only vndoeth his neighbours, but bringeth those good Lawyers into infamie, that vprightly and in conscience exercise the lawes to the mayntenaunce of equitie and iustice

and

and vpholding of ciuile pollicie, whome I thincke thou wouldeſt not be ſo haſty to reuerence, as thou waſt to reuerence thys wicked man.

The Head.

Yes, but ſuch a one as he, loketh for twẽty times more than any honeſt man.

The Cap.

So I thinke, for they ſeeke onely the diſcharge of their conſcience, and rewarde at Gods hand: But hee with his bigge lokes woulde make men to honoure him, thinking thereby to cloake his wickedneſſe: for hee is aſhamed to be accounpted a doer of that which hee is not aſhamed to doe. But who is that that makes thy knee kyſſe the ground?

The Head.

Speake ſoftly that he heare thee not. It is the vileſt tonged man in the worlde, for he can ſay well of no man: And I muſt keepe in friendſhip with him, leaſt he ſhuld ſpeake euyll of me: for thou knowеſt it is good ſetting a Candle before the Diuell.

The Cap.

O miſerable man to reuerence any man

for

for feare: but thou art neuer the nerer, for he that is giuen to say euill, can neuer say well.

The Head.

I thinke thou sayest truthe; but let me salute this man.

The Cap.

What is he?

The Head.

It is a greate riche man, he knoweth no ende of his goodes.

The Cap.

How commeth he so rich?

The Head.

Marry he can skill of all maner of things, and is so hard, that he will not leese the dropping of his nose.

The Cap.

Hath he gotten it all himselfe, or commeth part of it to him by enheritaunce?

The Head.

Nay, it is all of his own getting, and that in short time.

The Cap.

Howe is it possyble to gette so muche honestly?

The

The Head.

I can not tell, but well I wote wythin these sirtene yeares he was not woorthe a gray groate, and now he may spende aboue two hundreth markes a yeare by leases besydes that that he hath gotten by bying and selling of Offices, and also he hath druncke Wintewater. And bicause our Preachers speake agaynst vsury (by which he hath gotten many a fayre pound,) he wyll nowe deliuer nothing but Wares, in the which a man shall lose not past. 25. or. 30. in the. 100. by the yeare. And so with fiue hundreth poundes woorth of wares lying in his warehouse he wyll occupy peraduenture for fiue or sixe thousand poundes by the yeare, and neuer fyxe penny woorth thereof.

The Cap.

O cruell Caterpiller and destroyer of cōmon weales, what lawes are able to be inuented to bridle such Impes of Satan: but syth mans lawes wyll not serue, I can not thinke but that GOD wyll from Heauen plague him to the example of all such Canniballes: but who is this that thou salutest so farre of with such reuerence?

The

the Cap and the Head.

The Head.

It is one of our Catholiks Bishops, that is now going to his aunswere. I may say to thee I scaped a scouring at his handes once when it was.

The Cap.

What scouring I pray thee?

The Head.

Marry I wyll tell thee. In the time that these good fellowes bare high sayle, and that the poore men were burned by dcapes, I (although vnworthy) was accused to hym of Heresie, and when I came before hym, being examined therof, I rapt out two or three great Othes wyth other such merry talke, which made my Lord so laugh, that he not onely discharged me, but sayd he would vndertake that I was no Heritike. I may say to thee I had gone to the pot else.

The Cap.

Why and canst thou finde in thy heart to shewe him a good face that hath put thee in feare of thy Life?

The Head.

I must needes shewe him a good face, although I know he did naught, & wishe him

hanged

hanged in my heart, for if the world should turne agayne he would peraduenture bee the better to me hereafter, and as I tolde thee before, it is good setting a Candle before the Diuell: and I promyse thee the most parte of men be glad to doe so nowe a dayes.

The Cap.

The true professoures and followers of Gods truth, neyther are nor ought to be afrayde of any chaunge, for God wyll neuer leaue them that put their truste in him, but will eyther defende them as vnder the shadowe of his wings, from the violent force & cruell tiranny of their enimies, or else wyll so assist them with his holy spirite, that like valiant champions in despite of their enimies they shall cherefully & with great ease endure all such violence as the cruell ones shal vse towards them. But as it is laughworthy that thou shouldest be accused for any such cause, so doth it well answere to thy Religion to feare the wagging of euery strawe. And this by the waye: whosoeuer thinketh by pollicie to preuent that which God hath appoynted to come to passe, shall so finde himselfe deceiued that he shall know

it is better to truſt in GOD than to truſte in Princes: and ſhall then ſee what it is to vſe ſuch diſſembling. But who is that thou crouchest to now ſo reuerently?

The Head.

Seest thou not what a trayne of men hee hath after him? It is an olde Knight of the countrey.

The Cap.

What doth he with all thoſe men?

The Head.

When they be at home, ſome of thē haue farmes of their owne, which they haue gotten of him in reſpecte of their true ſeruice done towards him, and ſo follow their husbandry: ſome ſerue him in his houſe as hindes, and ſelue or none of them but be occupied in one thing or other: for I vnderſtand he is a good homely Gentleman at home.

The Cap.

And didſt thou reuerence him in reſpecte of his honeſt bringing vp of his ſeruants?

The Head.

No I enſure thee, for I neyther eſteeme it honeſt bringing vp, nor Gentleman lyke: and I promiſe thee we ſloute the Clownes

as well when they come to the Courte.

The Cap.

I loked for such an aunswere at thy hand, for it is the nature of all such vayne heads, to despise all those that meane honestlye to liue, and to preferre the idle loytering lyfe before the honest painful life. But the ende thereof is, a yong seruing man an olde beggar. And I would wish that all noble men and Gentlemen would so vse their seruantes: so should they be the better serued, and their seruants the better prouided for. For this maintayning of suche great traynes of idle Shakebucklers, is both the decay of the husbandrie of Englande, whereto the most of them were called by birth, and also the great increase of horrible vices, wherewith Lady ydlenesse dayly nourisheth them: but I will speake no more for feare of offence. But who is he that made me to leape of as sone as he loked on thee?

The Head.

It is a Gentleman of the towne here.

The Cap.

A Gentleman? What can he do?

The Head.

Why, the Gentlemen of this countrey

doe little or nothing, for it is agaynst their worshippe to giue themselues to any thing but to Gentlemanlike pastimes: that is, to hunting, hauking, Dicing, Carding, swearing. &c. But this is a right Gentleman and a good man.

The Cap.

What callest thou a good man?

The Head.

A good man is he that hath wherewithal to liue, and hurteth no man.

The Cap.

Well defined. So thou callest not him a good man that doth good, but him that doth no harme.

The Head.

In effect that is my meaning.

The Cap.

O miserable World, what rypenesse is sinne come to, that hee that doth no harme is now coumpted a good man?

The Head.

Say what thou wilt, he is both a gentleman and come of a noble house.

The Cap.

I will proue what thou canst say once agayne. What is Nobilitie?

The Head.

Marry Nobillitie is to reckon vp the Petigree of a mans auncestors from time out of minde.

The Cap.

Alas poore Fole: how many Marchauntes, handy craftes men, Carters and plowmen are able to do so, and yet are neuer the more Gentlemen: yea if that were true, there were no Gentlemen: for we come all of Adam which tilled the earth.

The Head.

If that be not it, then is it, for a man to be able to shew how victorious his auncestors haue bene and what great Lordes.

The Cap.

This is as yll: for he that doth bragge of the glorie of his predicessoures, honoureth not himselfe, but them. And it is not possyble that the prowesse of another can make him Noble that hath no Nobillitie of himselfe.

The Head.

Yet for al that I see that they which brag of their nobillitie shew what great charges their predicessors had, what great Offices, howe well they were beloued of the King, what

what goodly Castells they possessed, with o-
ther such like things, and this is accompted
great Nobilitie.

The Cap.

Great iniquitie is it for him that neyther
hath learning, experience in feates of war-
res, good policie in gouerning common
weales, neyther any other vertue worthy of
renoume, to enforce men to call or esteeme
him a Gentleman, vnder colour of the ver-
tue or good happe that his predicessors haue
had: or goeth about to cloake himself wyth
the glory that other haue gotten with great
payne and trauayle, he himselfe remayning
ignorant or vnprofitable.

The Head.

Thou makest mine eyes dasell wyth thy
reasons: but let me vnderstand what thou
takest Nobilitie to be.

The Cap.

I were as good tell it to the post, thou art
so drowned in fonde opinions. Neuerthe-
lesse the wysest men take Nobilitie to bee a
renoume engendred of the only vertue and
valiantise of him in whome it is: and hee
that is not vertuous or valiaunte, can not
haue this renoume, and hee that hath that

vertue and valiantise, may rightly be called Noble, yea though he were borne in a swines stye: for vertue is the mother of Nobilitie. And it may be sayd to him as the Emperour Claudius sayd by a good man whose Parentes were vnknowen: He is his own sonne. Therefore I say euen as he ought to be accounpted moste Noble, which by hys owne prowesse and vertue continueth and maintaineth the good renoume of his auncestors: euen so ought he to be accoumpted most vile, whose vile and filthy liuing declineth and degenerateth from the vertues and valiantise of his auncestors.

The Head.

This geare passeth my capacity, but wel I wote I do as I see other folkes do.

The Cap.

Then saye no more hereafter that thou hast placed me on the seate of reason, but on a Dawcockes nest.

The Head.

Thou reuilest me shamfully, but I marnell how thou art thus well learned, thou talkest more like a Philosopher than a Cap.

The Cap.

That is no marueil, considering that I haue

haue couered the Heades of so many Learned, wise and graue men, so many Fooles, presumpteous and obstinate men, and so many of all sortes, that it were a shame for mee if I had not learned some Wisedome. But let that passe, I praye thee carrye mee home agayne that I may be in rest, for this wearieth me to much, for there is not the worst Horsekeeper, Waterbearer, Porter, no not the veriest Tatter ragged boy, but I muste beare the payne of honoring him: I muste be put of with a counterfeyte and vnnaturall grace, a dysguised and dyssembling humblenesse, and they that be Wyse perceaue well ynoughe howe fayne thou wouldest bee fyne. And many times they floute and mocke thee, bycause thou arte so ready to put me of, hoping that they will doe the lyke. For: for the the leaste remouing of their handes that passe by towards their Heades, of goe I strayght, least thou shouldest lose that reuerence, where as in deede some of them doe it to scratche their Heades, some to blowe their Nose, some to pycke a moate from their Shoulder, and then seeing the hastinesse of thy curtesie, go their wayes and laugh thee to scorne.

The Head.

I haue promised thee not to be angry, yet thou checkeste mee very malapertely, but thou shalt well ynough perceaue that I do nothing without reason: It seemeth that he that in all his doinges seeketh his owne priuate profite, is a wise man and worthy of prayse: Amongest other wayes of seeking profyte, the getting of friendes is very necessarie. Nowe I seeing the Ambition of men nowe a dayes to be such that euen the worst thincke well of themselues, and looke for reuerence, and knowing that I can doe them no greater pleasure, putte thee of to them, and then thou seeste what cheerefull countenaunce they make mee, whereas if I did it not, they would become mine enmies and thinke me proud: So I that seeke to lyue according to the time, put thee of for profite sake.

The Cap.

O fonde Fole how farre thou art deceaued: for he is neyther honeste, nor worthy of prayse that seeketh his owne priuate profyte, or getteth friendes for profit sake: but ought to be auoyded and fled from as from poyson: and men must be as ware of them

as

as of head enimies of the common wealth: For vnhappy is the Prince that is ruled by such counsellers, or the Communaltie that are ruled by such officers. But who can abyde that the honor and reuerence which is due to good and vertuous men, shall be bestowed vppon wicked, vicious, ignorant and vnprofitable men, which ought rather shamefully to be reuiled. For very miserable and perillous is that place where wicked men are estæmed and honored.

The Head.

I must nædes confesse thy reasons to bee both good and true: but they are contrarye to the common opinion, and I feare least it make thee to be coumpted fantasticall, and that thine ouerwæning in gainesaying the greatest number, may tourne to thy greate hinderaunce: therefore the quietest way is to followe the common sorte.

The Cap.

Haue I not told thee, that ỹ common sort can not away with truthe, but oppresse it: and wilt thou haue me to followe Fœlishe and faise Opinions, knowest thou not that a man must haue respect to his friends, but aboue all to the truthe: I pray thee if thou

loue me let vs goe home, and desire mee no more to doe after the common sorte.

The Head.

Contented: but before we goe I woulde haue thee tell me what honor is.

The Cap.

I shall lose time to tel thee, for I perceaue it passeth thy capacitie: yet bycause thou hast promised me rest, I will shewe thee my minde. Euen as the chiefeste gifte of the soule is vertue, and the chiefest of the body

What honor is.

health, so the chiefest of worldly gifts is honour, and not riches as the common sorte deeme. And those Noble men are most esteemed, which are aptest in Manlike and Chiualrous feates, and workes worthy of renoume: whereas the baser sorte are stil giuen to nosell in the grounde, and esteeme it not: So that honor may aptely be called all kinde of demonstration, worke, saying, or signe, bearing witnesse of the vertue in the person so honored.

The Head.

Then for a man to put of his Cap is honor, for it is a signe & demõstratiõ of honor.

The Cap.

Thou sayeste truthe that it is a demonstration

ſtration of honoure, if it be done vppon the right grounde, that is vertue: but the ground may fayle, for ſmoake is a demonſtration of fyre, yet we ſee ſmoake proceede many times of other cauſes, as oute of a dunghill or ſuch like.

The Head.

Whence commeth then this vayling of the Bonnet in ſigne of honor?

The Cap.

It is a very auncient cuſtome, yt ſprong of this, that bicauſe the Head is the nobleſt parte of the Body, and the tenderſt and apteſt to receaue harme, the ſame being preſented bare and naked to our betters, is the greateſte ſigne of obedience and humilitie that can be. But it is a great abuſe and ſheweth lacke of diſcretion to beſtowe this excellent ſigne of ductie to thoſe that are not worthy thereof: which ſigne of obedience was firſt inſtituted to be vſed to God, and afterward to our Princes, Gouernors and Juſtices, who on earth ſupply the place of God, and be called his annoynted.

The Head.

I cannot deny but that thou haſte ſpoken reaſon, but bycauſe I will not ſeeme to bee

ſelfe

selfe willed, I minde to frame my selfe according to the time and company: and therfore beare with mee tyll I haue money to bye a newe Cap, at which time I minde to let thee rest in quiet.

The Cap.

Well syth it wyll be no better, I minde no more to trouble thee, but wyll arme my selfe pacientlye to beare all these Iniuries in hope that a time will come, that thou shalte both remember my wordes, and I also shall bee in quiet, therefore doe what thou wilte I wyll say no more.

FINIS.

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